

THE  
GREGORIAN ACCOUNT,  
OR THE  
SPIRITUAL WATCH.

A  
SERMON

Preached to the Society of the GREGORIES dwelling in and about the City of *London*, and assembled in the Church of *St. Michael Cornhill*, June 19. 1673.

By FRANCIS GREGORY, D. D.  
Rector of *Hambleton* in the County of *Bucks*,  
one of his Sacred MAJESTY'S Chaplains  
in Ordinary.

Γρηγόριος ἀρχιεπίσκοπος παύρος καλίστην.

*Ignat. in Epist. ad Polycarp.*

LONDON,  
Printed by E. Fleisher, for Richard Roysson, Bookseller  
to His most Sacred Majesty. MDCCLXXIII.



*To my esteemed Friends, Capt. Jeremie  
Gregory, Citizen and Goldsmith of  
London, and Mr. Philip Gregory,  
Citizen and Mercer, Stewards of the  
Gregories Feast the Nineteenth of  
June 1673. and to the rest of that  
Loving Society.*

*Worthy Sirs,*

**I** Need not tell you that this Sermon, such as it is, was Penned upon your motion, Preached at your solemn Assembly, and is now Printed for your sakes and upon your frequent request. When you had designed your publick Meeting, it was well contrived to meet in God's House first, that you might begin your discourse with Heaven, and testify to the world that you are One as well in Religion as in Name.

When you moved me to provide

*The Epistle Dedicatory.*

the Sermon, I was somewhat surprized; it being such a Request as I could not easily with Modesty grant, nor with Friendship deny. For when I considered the great variety of most choice and excellent Ministers within your City, and particularly that worthy Person, who, under that Reverend, Pious and Learned Prelate, my Lord of *London*, is the Pastour of your Church, how could I, the meanest of God's Servants, prevail with myself to possess his Room, and undertake his Work, at *St. Michael's Cornhill*? But, I confess, that one onely Reason which could possibly move you to make such a Choice, did at length, though with some reluctancy, incline me to accept it too, and to deny myself rather then you. And that was this; namely, that I am one of your Number, and have the honour to wear



*The Epistle Dedicatory.*

wear your Arms, and bear your Name. For the Hearers being *Gregories*, methought it might be handsome if the Preacher were so too; and there being a young *Gregory* to be Baptized, methought it would not be unsuteable, since the Godfathers and Godmothers were *Gregories*, that some *Gregory* or other should wash the Infant's Face, and (though no Pope, nor Papist,) sign its Forehead too. And for this end did I make what shift I could to serve your Inclinations, though against my own; that the whole Work of the day might be carried on by Persons of the Name; and that your Church might have furniture of the same Denomination for its Pews, its Pulpit, and its Font.

What Entertainment this Discourse will find in the world, into which your Importunity hath now

*The Epistle Dedicatory.*

condemned it, as to any personal and civil concern of mine, it matters not. If it be judg'd so slender and empty as to make its Authour the more meanly thought of, 'tis that I deserve, & therefore may justly expect: but if, beyond its merit and my own apprehensions, it occasion me with any candid Reader the least Reputation, I shall not value my self or it one jot the more. But whatever Circumstances the Publication thereof shall be attended with, sure I am, the Practice of it will infallibly be accompanied with most happy Consequences, the Favour of God in this world, and the Enjoyment of him in the next. That it may produce this blessed effect upon you and every Gregory, is the present Design, and shall be the constant Prayer, of

YOUR Friend and Servant,  
FRANCIS GREGORY.

To

To the Society of the GREGORIES,  
upon the Name and Meeting at  
*St. Michael's Cornhil* the 19<sup>th</sup> of  
June 1673.

**T**H' Vertues and Graces, common once to man,  
Have long unchurch'd the Godless Earth, and ran  
With last Astræa to another Sphere,  
Making new Pleiades and Conjunctions there.  
But some good Angel, kinder to this Age,  
Hath brought them once more to salute the Stage.  
With Love, with complex arms, with dancing feet,  
The Vertues Masquerade i'th' Temple meet  
In chosen Clusters, a Complexion  
Of men whose Humour, with their Name, is one.  
Your Friendship (Sirs) is Sacred, and you do  
Add honour to the Temple, that to you,  
So vigilant, so pious, so devout.  
(This is no Churching of the common Rout.)  
No SeTist, Atheist, carved Innocence  
Comes hither, or goes so away from hence.  
He's taught to live what he doth own to be,  
In nothing less then Name a Gregory.  
'Tis a Greek name, and yet no Greek to them  
That know to value and to use the Gam.  
Watchfull that bids them be, and so they are;  
They grasp the Preacher, and become all Ear.  
And He (Great Soul) speaks learned, holy things;  
He almost rules the Heavens, and thence brings  
A noble Hierarchy of Holy Fame,  
Twice Sacred, in themselves and in their Name;

The

*The Cæsarean, Nicene, and his Son.  
 Enthroned Souls ! blest Constellation !  
 What's scarce the Rubric's due, can't be deny'd  
 To such as have their Saintsship sanctify'd.  
 Their Piety got the reverence below  
 Of Saints ; their Name doth well-nigh make them so.  
 O let it be no sin one Pray'r to make,  
 May we gain all a Saintsship for th' name sake.  
 The Greek Church long eclips'd revives again :  
 Boast not thy self, Rome, Metropolitan.  
 She wears no Earthly Diadem, but her Love  
 Gives us the art of making Saints above.  
 Th' Saints influence and this good Companie's  
 Have made \* St. Michael's a St. Gregorie's.*

\* Church where  
 this Sermon was  
 preached.

*Aut Gregorius, aut nullus.*

J E R. G R E G O R Y.

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T H E

# THE GREGORIAN ACCOUNT, OR THE SPIRITUAL WATCH.

MARK 13.37.

*And what I say unto you, I say unto all, Watch.*

**W**Hat that *Duty* is which our Blessed *Saviour* doth here require, will be easily guess'd, if we consider that there is but a *twofold Watch*.

1. There is a Watch that's *Civil* or *Military*. So *Pilate* tells the *Jews*, *Ye have a watch*: (Matt. 27.65.) what's that? ἐξουκοντα στρατιωτῶν, saith *Theophylact*, a guard of *sixty souldiers*. Thus the ancient *Jews* divided their Night into *three* several Watches; whereas *Enripides* mentions πτεγμοισιν νυκτὸς ὀρεγῶν, intimating that the *Gracians*, and from them the *Romans* and *later Jews*, had *four*: accordingly the *Evangelist* mentions τετάρτην φυλακὴν, the *fourth* watch of the night. (Matt. 14.25.) But this *civil* or *military* Watch we shall pass by, as that which hath little to do with in the *bounds* and *precincts* of the *Text*.

nox quatuor vigilias habet, ternis horis per singulas vigilias distributis. *August.* in Match. serm. 14.

Judæi veteres, dum penes ipsos jus armorum fuit, noctem in ternas vigilias dividerunt. *Greg.* in Matt. 14.25.

B

2. There

2. There is a Watch that is *Religious* and *Sacred*: and that's double too; 'tis either *literal* and *proper*, or *metaphorical*.

1. There is a *Religious* Watch that's *proper*: when the *Night*; or some considerable part thereof, is redeemed from *sleep*, and spent in *holy Duties*. This Watch I find observed sometimes by *single persons*. Thus *Christ* himself; *he continued all night in prayer*. (Luke 6.12.) Thus *St. Paul* and *Silas*; *they prayed and sang praises at midnight*. (Acts 16.25.) ἡμεῖς ἡμέρας, saith *St. Chrysostome*; *Tota nocte vigilarunt*, saith *St. Hierom*, they watched all night. And as some single persons kept this Watch, so did whole *Assemblies* too: *many were gathered together praying*. (Acts 12.12.) *Tertullian* mentions *nocturnas convocationes*, their nightly Meetings: *St. Bernard* mentions *vigilias sanctas*, their holy Vigils: and *Nazianzen* records λαμπροειας καὶ ποταγίας, the candles and lamps whereby they *prayed* and *preached*.

Vigilando, orando, psallendo in nocte opera diei peregrimus. *Augustinus* in concione ad Catechumenos, tom. 6.

*Plinius Secundus* allegans, præter obstinationem sacrificandi, nihil aliud se de Sacramentis eorum (*Christianorum*) compertisse quam Cætus antelucanos ad candendum Deo & Christo, &c.

*Tertullianus* in Apolog. c. 2.

Ὅσα ὅσον ἔστιν ἑκατέρη ἡ ἡμέρα, πόσον ἐν ἡμέραις ἐν νύκτι ἡμεῖς, πῶς διακονοῦμεν ὑπὲρ τοῦ Θεοῦ. *Chrysost.* in Act. 12. 12.

Κατὰ τὴν ἡμέραν καθὼς ἱερῶν, ἐν ἀσκήσει καὶ διακονίᾳ ὑμῶν μενοῦνται τὰ ἔτι θείων λόγων ἐν ἡμέρᾳ καὶ νύκτι. *Euseb.* Hist. Eccl. 1.2.c.17.

Quis nocturnis Convocationibus, si ita oportuerit, a latere suo Conjugem adimi libenter feret? *Tertullian.* 1. 2. ad Uxorem, c. 4.

But these *Religious Vigils*, that were originally occasioned by the *Tyranny* of persecuting Emperours, and afterwards kept up onely by the voluntary *Devotion* and *Zeal* of *Christians*, though they were laudable in themselves, frequented by *Saints*, and commended by several *Fathers*; yet notwithstanding, to prevent *Scandals* and gross *Abuses*, that had crept in, they were much disused and discountenanced, and particularly

Patres nostri vigilabant per noctem, & ad Ecclesiam tuendo & choriando conveni-

cularly by the *Council of Eliberis*; and so fall not under our present Disquisition.

quæ turpi consuetudine dolebat, &c. *Aug.* ad Fratres in eremo, serm. 25.

Institutum est à Patre nostro Sancto Ambrosio, ut vigilie cessarent, ut homicidia & fornicationes à fidelibus deponerentur. *Aug.* ibid.

2. There is a *Religious Watch* that's *metaphorical*; *Vigilia mentis*, the Watch, not of man's eye, but of his soul; that Watch which St. *Anselm* doth mention and recommend too, *Corde vigila*, Watch with thy heart. And this is the Watch which my *Text* requires; namely, our diligent care, our greatest caution, our exactest vigilance and circumspection about those high concerns which respect our God and our selves. And this is the business of the *Text*, and that great thing which our Blessed Saviour requires in this expression, *What I say unto you, I say unto all, Watch.*

*ἵνα ἐντολὴν ἡμεῶν ὁ Κύριος, ἡ μυστὴρ τοῦ Θεοῦ, ἡ χάρις ὁ δόξα.* *Theophyl.* in Matt. 24. 42.  
*Δὶς γὰρ λέγει αὐτὸς ἵνα γρηγορεῖτε, ἐν αὐτοῖς ἡ βουλὴ τοῦ Θεοῦ, καὶ διὰ τούτου ὁ ἀπὸ τοῦ* *Christ.* in Matt. 24. 42.

The words contain *two* things considerable.

1. Our Saviour's great Command, *Γρηγορεῖτε, Watch*; Be careful, be wary, be circumspect: That's the nature and matter of this Command.

2. The Subjects of this Command, the Persons to whom it belongs; Who must watch? The *Text* answers: 1. the Apostles, *Λέγω ὑμῖν*, I say unto you; 2. every person whatsoever, *Πάντι λέγω*, I say unto all, Watch.

The substance of the *Text* may be gathered up into this Conclusion, namely, *That every person stands obliged to watch.*

But *what* must we watch? and *why*?

There's no Watchman but hath his *Walk* or *Station*.







*Family*; and doubtless there is not a *soul* within our walls; but is our *particular charge*. Thus *St. Austin*, *Unusquisque in domo sua Episcopus*: Our *Family* is our proper *Parish*, our peculiar *Diocese*; and the *Governour* of the house is the *Bishop*, and consequently the *Watchman* there. But,

3. There is no man but stands obliged to watch over *Himself*. And methinks 'tis our *shame*, and against the common *principles* of *nature*, that man should need to be thus *commanded* over and over. *Take heed unto your selves*; so *Moses*: (*Deut. 4. 15.*) and thus *St. Paul*, *Take heed unto your selves*; (*Act. 20. 28.*) *παρασκήναι*, take all care imaginable; and that, *εαυτοῖς*, about your *selves*. And the truth is, were this *Watchman* in the *Text* another *Argus*, had man as many *eyes* as the *Heavens* have *stars*; yet even then would he need no *Charge*, no *Precinct*, no other *Ward* to oversee, guard and watch, but *himself*. See this in 2 particulars.

First, 'Tis our great *concern*, and must be our daily *task*, and an *hard* one 'tis, to *guard* and set a *watch* upon our *senses*, and *Outward man*. If these be not carefully lookt to, 'tis ten to one but they prove our eternal ruine. Shall I instance in these 3 particulars onely?

*Ὁ οὐρανὸς τὸ ἀπείρητον· ἀλλὰ ὡς δὲ ὁ οὐρανὸς ἐκ ἀστέρων, οὕτως ἀπείρητος δὲ καὶ γινώσκων καὶ ὁ δὲ μαρτυροῦν καὶ ὁ ἀδικησάντων ὄντων, ἀλλὰ τὸ ψυχῆς καὶ τὰ ταῦτα νῦν διακρίνειν.* *Athanas.* *Orat. contra Gentes.*  
*Θωπεύω μὲν ἀκούων, θωπεύω μὲν γλωσσῶν, ἰαθῶ μὲν ὁσπερ σπῆν, κατὰ ῥῶμην ἀφ' ἑνός.* *Gregor. Nazianzen.* *Orat. 40.*

1. 'Tis the great *concern*, and must be the daily *care* of man, to set a *Watch* upon his *Eye*. It's true, the *Eye* itself is *Nature's Centinel*; 'tis purposely placed in man's *upper Region*, as in a *Tower*, to be his *Watchman*. Yea, but how ready this very *Watch-*

*Μή τι τοῖς σὺν, μή τι τοῖς ἐν, σὺν, ἀλλὰ σταυρῶς μόνη προσέχει.*  
*ἄλλοι γὰρ ἐστὶν ἡμῶν αὐτῶν, καὶ ἄλλοι τὰ ἡμῶν ἐστὶν ἡμῶν.* *Basil. Magn.* in *Append. de Anima, concione 23.*

*Ὁ οὐρανὸς ἐστὶν ὁ οὐρανὸς τὸ ἀπείρητον, καὶ ὁ οὐρανὸς τὸ ἀπείρητον, καὶ ὁ οὐρανὸς τὸ ἀπείρητον, καὶ ὁ οὐρανὸς τὸ ἀπείρητον.*

*Quod in Caelo Sol & Luna, ipsum id sunt in homine Oculi.*  
*Sol & Luna duo mundi lumina; Oculi certissima*

in carne sydera  
fulgent è subli-  
mi, perinde ac  
in statione spec-  
ulatores, inter-  
diu noctūque  
nobis excubant-  
es. *Cel. Rhodig.*  
l. 3. c. 28.

Oculi & Cor  
peccati proxe-  
netz. *Drusius* in *Ecclel.* 4. 8.

Πόσις τοῦ ὁφθαλμοῦ φυλακὴ; ἡ τοῦ ἐνδοθεν· καὶ ἐκ ἀρκῆς τοῦ· ἡ γὰρ ἡδύναμις, &c.  
*Greg. Nyssen.* de *Hominis officio*, orat. 2.

man of ours is to *undo* us, methinks the *God* of na-  
ture himself seems to inform us, by *providing* and  
lending us a guard to secure it. 'Tis the observa-  
tion of *St. Ambrose*, *Deus oculum munivit*, God hath  
set a fence about man's Eye, he hath clapped upon it  
a Lid, like a Trap-door; and that not onely to pre-  
vent the entrance of an Enemy, but to anticipate the  
dangerous excursions and sallies of the Eye it self.

And that this little Centinel of ours is apt enough  
most basely to betray us, our Saviour hath given us  
this fair intimation, *If thine eye offend thee*—(*Matt.* 5.  
29.) What's that? *Si ad delinquendum incitat*, saith  
*Grotius*, if it provoke thee to sin; perhaps the sin of  
Envy. *Is thine eye evil?* (*Matt.* 20. 15.) Evil how?  
*ὀδιν καὶ βασανίας*, saith *St. Chrysostom*; is it an eye of en-  
vy and malice? *Solomon* mentions *פָּרוֹס וַעֲנִיּוּ*, the  
proud and lofty eyes. (*Prov.* 6. 17.) There is ano-  
ther Eye which *Pineda* styles *anima lenonem*, the band  
and pander of the soul: *ὁφθαλμὸς μοιχαλίδος*, saith Saint  
*Peter*, an eye full of the adulteress. (*1 Pet.* 2. 14.)  
This eye David did not guard. He saw a woman:  
what then? *he took her, and lay with her.* (*2 Sam.*  
11. 2, 4.) The Naturalists tell us, that there are  
some Creatures that spawn and engender by the Eye.  
'Tis thus with man: his Eye engenders; his Heart, like  
the womb, conceiveth; and his Hand, like the mid-  
wife, brings forth sin.

ὁφθαλμὸς ἀρχὴ  
καὶ αἰσθητικὴ  
καὶ ἐκτελεστικὴ  
ἐνέργεια καὶ ἀλλο-  
τρίων. *Maxian-  
zen.* Orat. 18.  
ὁφθαλμὸς  
δὲ ὁὗτος ἐστὶν ὁ  
ὁφθαλμὸς τοῦ σώμα-  
τος· ἑαυτοῦ ὁλ-  
οῦται, &c. *Ma-  
seus.*

Ὁφθαλμὸς ἀρχὴ  
καὶ ἐκτελεστικὴ  
ἐνέργεια καὶ ἀλλο-  
τρίων. *Maxian-  
zen.* Orat. 18.

καὶ ὁφθαλμοὶ τῶν σῶμα-  
τος· ἑαυτοῦ ὁλ-  
οῦται, &c. *Ma-  
seus.*

Ἔστι τοῦ σώματος περιτύπημα, καὶ ὁφθαλμὸς μοιχαλίδος. *Basil. Magnus* de *Institut. Monachorum*.

There is yet one Eye more, that must be glanced  
at

at too; the covetous Eye: *His eye is not satisfied with riches.* (Eccles 8.4.) 'Tis not said, *his heart*, but, *his eye*, is not satisfied. No; *nummos contem- plor*, saith that wretch in *Horace*, I behold, I view my bags. And what then? Poor *Achan* tells us, *When I saw, then I coveted, and took.* (Jof. 7.21.) *Achan* declares, as *Masius* observes, *progreddi ordinem*, the Order, Method and Progress of his sin; à visu ad animum, ab animo ad opus. Sin moved from his Sight to his Soul: *When I saw, then I coveted.* It moved again from his Soul to his Hand: *I coveted, and took.* Thus did this daring sin of *Sacrilege* pass through this little member: *Achan's Eye*, that diminutive light, that small candle of his body, had a great thief in it. And sure we are, though the natural Camel, with a bunch and a load upon his back, could not pass that narrow gate of *Hiernsalem* which (as some say, though *Erasmus* laugh at it) was called the Needle's eye; yet this moral Camel, this huge and mighty sin, *Covetousness*, *Theft*, *Sacrilege*, though never so much laden, doth often pass the Eye of man.

And if so, if this Eye, which Nature hath given us to be our Watchman, do thus prove a *Traitour*, and let in our forest Enemies, let us with *Job* indent and article with it; and what a fair Covenant cannot doe, a strong Guard must: lest otherwise our own Eye prove to us what that of the *Basilisk* doth to others; lest with one unhappy glance it strike us dead for ever.

2. 'Tis the great concern, and must be the daily care of man, to set a Watch upon his Tongue:

*καὶ ἐν τῇ μέλῳ τοῦ στόματος.* *Nazianzen. Orat. 33.*

*St. James* styles the Tongue of man *μικρὸς μυχθῆρ*, a little member, (Jam. 3.5.) and yet, as little as it is, O what great mischief doth it work? The Apostle tells

*Ἡ ψυχὴ, ἀλλὰ τὸ ἄνθρωπος οὐκ ἔστιν ἐν τῇ καρδίᾳ, ἀλλὰ ἐν τῇ ὀφθαλμῷ.* *Athanasius Orat. contra Gentes.*

*Non est quod hic fabulas animales comminiscantur, Hierosolymis fuisse Portam cui nomen fuerit Achi, &c. Erasmus in Matt. 19. 24.*

*Τὰ δὲ ὀφθαλμοὶ καὶ ὁ στόμαχος ὡς ἄνθρωπος ἐστὶν ἐν τῇ καρδίᾳ.* *Nihil est quod sordidus dens, & felle non lita, sed macerata,*

vox non con-  
curiat. *Cel. Rbod.*  
l. 26. c. 25.

Nihil est tam  
volucere quam  
maledictum;  
nihil facilius e-  
mittitur, nihil  
cicids excipitur,  
latius dissipatur.  
Cicero pro  
Planco.

Φωτὶ δὲ οὐδὲν  
γλῶσσαν, ἵνα μὴ  
οὐδὲν μαλακίαν  
ᾖ ἔτι, καὶ ἐξυ-  
εῖν ἡκουσθέντος,  
μὴδὲ ἴσως ἢ  
γλῶσσαν ἐρίσας  
μὴ κῶπον ἔχει-  
ν. *Nazianzen.*  
*Orat. 40.*

Καὶ ἐνδοὺς τὴν  
ἤπλιν καὶ τὰς  
συνειδήσεις καὶ τὰς  
δυνάμεις καὶ ἡλ-  
ει, τὰς γλῶσσας,  
ἐξ ἧς τὰ ἀλλόθεν  
ἐκλάττει τε καὶ προέσκει. *Idem Epist. 191.*

Quotidiana fornax nostra est humana lingua. *August. Confession. l. 10. c. 37.*

\* *Αἰθερὰς δαπανῶντες, ἀναλίσκοντες. Chrysof. in Ps. 120. 4.*

tells us, that an *ungoverned tongue defiles the whole body, and sets on fire the course of nature.* (Jam. 3. 6.) Mark his expression, σπλῦσσι, καὶ φλογίζουσιν, it *defiles and fires*: it *blacks and sullies* like the *smoak*; but withall, it *scorcheth and burneth* like the *flame*. I remember the Psalmist compares the language of an ill Tongue to *Coals of Juniper.* (Psal. 120. 4.) But why to them? 'Tis observed, that whilest the *Juniper* is preserved *fresh and green*, it affordeth the *coolest shade*; but when 'tis *cut down and burnt*, it yields the *hottest Coal*. 'Tis thus with the Tongue of man: If it be *well used and rightly governed*, it *refresheth*, like some welcome *shade*; but if not, it *strongly burns*. And as it *fires* whatever else is round about it, so will it *scorch the mouth* that holds it too. *Whosoever shall say, Thou fool, shall be in danger of Hell-fire.* (Matt. 5. 22.) *Vox convitii gravioris*, saith *Drusius*, One base *reproach* from a *landorous Tongue*, as it *burns* like *Coals of Juniper*, so doth it *kindle the flames of Hell* too.

And methinks, if the *Tongue* of man be thus like *fire*, we are concerned to *watch* it. When an house is burnt, though the main flame be extinguished, yet if there be some few coals left glowing within the rubbish, to prevent any farther danger, 'tis duly watched, till all fear be over. Believe it, there's greater hazard from a Tongue, if it be not the better lookt to. *Solomon* tells us, *Death and life are in the power of the tongue.* (Prov. 18. 21.) Yea and a greater then *Solomon* tells us too, *By thy words thou shalt be justified, and by thy words thou shalt be condemned.*

demned. (Matt. 12. 37.) Here lieth *jus vite & necis*: as we order our Tongue thus or thus, so shall we either *live* or *die*, and that for ever.

And if so, let us resolve with *David*, *I will take heed that I sin not with my tongue*. But how will he help it? thus, *I will keep my mouth with a bridle*. (Psal. 39. 1.) So we: but the *LXX* thus, ἔθηκεν φυλακὴν, I have set a *guard* upon my *mouth*. But lest *David's* own *guard* should prove too weak for this unruly member, he begs some *auxiliaries* from Heaven, *Set a watch, O Lord, before my mouth*. (Psal. 141. 3.) One would think that *Nature* had sufficiently done this already; for, besides *two Lips without* the Mouth, she hath placed *within* ἑρκος ὁδόντων, as *Homer* words it, (Ὀδυσ. δ.) a double row of *Teeth*, like so many *Pali sadoes*, or little *Pike-men*, to keep in the *Tongue*: and yet notwithstanding, *David* thinks all this *guard* too weak, and his *Tongue* too strong; and therefore doth thus petition his *God* yet once again, *Keep thou the door of my lips*. (Ibid.) Man's *Lips*, like a *Door*, must be sometimes open, sometimes shut. 'Tis a *Door* of such constant use, that it cannot possibly be *blocked, nailed*, or quite *walled up*: but withall, 'tis a *Door* of so much danger, that it need be constantly *watched* and strongly *guarded*.

Αἰνιτίζεται ὁ ποιητής, ὡς ἂν εὖ οἶσιν, ἵνα μὴ ἡρεσεν τις ὄντις οἱ λόγοι περιττῶς ἔχουσιν τὴν σφραγίδα, διπλαρὲς καὶ τὴν αὐτῶν διέξοδον ἐκτρέφουσιν, τῷ τε τῶν ὁδόντων, τῷ τε τῶν χειλέων, ὃ τῶν οἶον ὁρᾷ τείρει ὁ ποιητής

ἐμμελῶς ἰσχυρῶς, καὶ ὡς δισμύτης τὸν λόγον ἐγκρατικέουσιν. *Eustathius* in *Hom.* *Od.* δ. Accepisti dentes ad macellum corrodendum: cur non potius ad omnem hiatum & ritum tuum coronandum? cur non potius ad pulsus linguæ temperandos? *Tertullian*, de Resurrect. carnis.

3. 'Tis the great concern, and must be the daily care of man, to watch over his *Hand*; I mean, his *Works*, all his works whatsoever. 'Tis excellent Counsel, *Take heed what thou doest*. (Acts 22. 26.) Such counsel *St. Paul* gave *Timothy*, *Take heed to thy self,*

*self*, ( 1 Tim. 4. 16. ) that is, to thy *Conversation*. Thus *David*, *I will take heed to my ways*, (Psal. 39. 1.) that is, to the *course*, *tenour* and *actions* of my life. And that we are obliged to watch against all *wicked actions* I need not prove, since we are bid to watch over even *good* ones too. So *Christ* commands, *Take heed how ye hear*. (Luk. 8. 18.) So again, *Take ye heed, watch and pray*. (Mark 13. 33.) Yet once more, *Take heed that ye do not your alms* so and so. (Matt. 6. 1.) We must take heed, not onely how we *curse*, but how we *pray*; not onely how we *speak* what's *naught*, but how we *hear* what's *good*; not onely how we *rob* the *rich*, but even how we *relieve* the *poor* too. Whatever our actions are, *natural*, *civil*, or *sacred*, we are much concerned to *watch* them. But,

Secondly, 'Tis our great *concern*, and must be our daily *task*, and an *hard* one 'tis, to watch over our *Inward man*.

'Tis good Counsel which the Prophet giveth us, *Take heed to your spirit.* (Mal. 2.15.) 'Tis true, man's *flesh* wants a Guard; the *Eye* was a *Supervisor*, the *Foot* wants a *Guide*, the *Ear* wants a *Monitour*, the *Tongue* wants a *Curb*, the *Hand* wants a *Restraint*; but above all, here lieth our main care. *Keep thy heart*, saith *Solomon*. (Prov. 4.23.) But how must that be kept? The Text answers, *Keep thy heart with all diligence*: *קפדנות* saith the *Hebrew*, *φύλαξις* saith the *Greek*; *Keep thy heart with all keeping*: *omni cautela* saith the *Arabick*, with the utmost care and caution that can be used. But you'll say, What is there in the *Heart* of man that needs all this watching? I answer,

Προστυχόμενος  
ἐν τῇ εὐχῇ  
πρόσχε σ' αὐ·  
τῷ, ἐπ' ἔχων τῷ  
λογισμοῖς ἐ' ταῖς  
ἐργασίαις πύθεν  
ἐπίσιν, ἐκ τῷ Θεῷ,  
ἢ ἐκ τῷ ἐσσητῇ.  
Macarini Hom.  
31.

Τῶν φυγῆς  
 ἐπιμαλμαστα,  
 ἐν δυνάμει, ἡνα  
 καὶ τὸν μὲλλον-  
 ταν ἐπιτρίχουσαν  
 ἀναδιδῶ, Bc. Ba-  
 sil. Magn. in Ap-  
 pendice, concione  
 23. de Anima: &  
 natus, ἡ φυγὴν  
 κατεκλόμεναι, καὶ  
 ταύτης ἐπιμαλ-  
 μαστα πάντα τὰ ἐκ  
 τῶν νευελας ἐπι-  
 μεδμενων αὐτῇ  
 ἡντων διὰ τῆς  
 ἀποφυγῆς ἐπι-  
 μεδμενων. Ibid.

Pro omnibus rebus quas oculatissimè servare solemus, oportet cor & animam servare, ne vel errore ullo inficiatur, vel ad vitia declinet. *Baynus* in Prov. 4. 23.



1. The *Thoughts* and *Imaginations* that are in man's *Heart* have too much need to be *watched*.

What swarms of *Thoughts*, and *evil* ones too, are found in the *Heart* of man, our Blessed *Saviour* hath thus informed us, *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, &c.* (Matt. 15. 19.) Tell me, what *strange* guests are these, that they should find the least *harbour* within the noble *Soul* of man! *Murders! Adulteries! Thefts!* Methinks, whereever we catch an *Adulterer*, a *Robber*, a *Murderer*, we should immediately clap strong *guards* upon them. One great reason why the *Officer* doth search suspected houses, and keeps up his *Watch* and his *ward*, is to prevent the *Adulterer*, the *Murderer*, the *Thief*, or else to apprehend him. And certainly, if every suspected place deserves to be watcht and searched, let us watch and search our *Hearts* too; 'tis like enough there sneaks the *Adulterer*; there lurks the *Thief*, there's hid the *Murderer*: and if we find this *curst* crew lodged within us, *Custodienda sunt vigilie super cogitationum gregem*, saith St. Bernard, we must set a *guard* upon these desperate *Villains*; such *brutish* and *devillish* *Thoughts* must be *shackled*, *chained*, *dislodged*, *condemned*, & *crucified*. Such a caution hath *Moses* left us, *Beware that there be not a thought in thy wicked heart, saying thus or thus.* (Deut. 15. 9.) The expression imports, that although men make light of wicked *Thoughts*, yet 'tis our great concern, not onely to *watch*, but with indignation and zeal to *throw* them out.

2. The *Designs*, *Ends* and *Aims* that are found in man's *Heart* have too much need to be *watched*.

'Tis usually said, *Finis coronat opus*, 'tis the *End* that *crowns* the work. The *Philosopher* tells us, *Adi-*

Caveamus Cogitationes inutiles, ut animarum nostrarum facies decora permaneat. Quod si tamen aliquando noxia aliqua Cogitatio mentem subierit, totâ solitudine laboremus citius abluere sordem quâ nos maculari conspiciamus Bernard. Flor.

c. 41. Πληθὺν δὲ ἀργυρίων ἀμαρτίας διαλογισμοὶ πορνείᾳ καὶ ὀφθαλμοφθονίᾳ τῶν ἑτέρων, ὅτι οἱ ὄφθοι, ὅτι μαχίνας, ὅτι ἄλλο τι τῶν πονηρῶν ἔσονται. Origenes in Matthæum.

*ones morales specificantur à fine*; Moral actions are good or bad according to that *End* towards which they are designed. How good soever any work may be in its *matter* and *substance*, yet if the *End* be naught, the *whole* work will prove so too. Doubtless the *Pharisees* did many excellent things; they observed the *Sabbaths*, they prayed, they fasted, they gave *Alms*: and yet their base unworthy *Designs*, their *avarice*, their desire of a little *applause* and *vain-glory*, provoked *God* to *disown* their persons that were so *plausible*, and to reject all that *service* that was so *pompous*.

And truly, 'tis but sad to consider that these *Pharisees*, who looked so much like *glorious Saints*, should by the treachery of naughty Hearts, and the proposal of sinister *Ends*, render themselves but *gilded Hypocrites*. 'Tis but sad that such splendid shews of *Devotion*, such strict observations of *Sabbaths*, such frequent *Prayers*, and such set and solemn *Fastings*, should rather, through their *low Designs*, provoke our *God* then please him; that those very persons should prove but *Meteors*, whom the world took not onely for *Stars*, but *Constellations* too.

And lest this should prove our own condition, lest all our services should miscarry, and *God* should say unto us, as once he did to the *Jews*, *When ye fasted and mourned, did ye at all fast to me, even to me?* (*Zach. 7. 5.*) 'Tis a dreadful demand: but that it concern us not, we are obliged most strictly to examine what are the *Designs* and *Projects* of our Hearts; lest perhaps some mean and *wicked End* should corrupt our *holy Duties*, lest some degenerate and *ignoble Aims* should turn our *Gold* into dirt, our *sacrifice* into *sin*, and make our *sweetest incense* goe



goe out and *sink* with *God*, as if it were but so much *snuff*.

3. The several *Passions* that are found within the *Heart* of man have but too much need to be *watched* too.

Ἀγωνισμοὶ  
πρὸς τὴν ἡσυχίαν  
καὶ τὴν ἡμετέραν  
καὶ τὴν ἐν  
τῇ καρδίᾳ,

πλάττειν. Nazianzen. ad Gregor. Nyss. orat. 6.

That there are, and ever were and will be, whatever the *Stoicks* dream, whatever some *Fathers* think, such and such *Affections* found within the *Heart* of man, 'tis sure enough. *Plutarch* tells us, ἀδύνατον τὸ ἀπεχθῆαι ἀνθρώπων, To find a man without those common *Passions* of love, hatred, fear, hope, desire, and the rest, 'tis impossible. That these *Affections* are *strong* and *impetuous*, all experience sheweth. St. *Bernard* thus complains, *Intellectus & Affectus quandoque sibi adversantur*, man's *Passion* contradicts his *Reason*: *Parere nescit*, saith *Seneca*, it will not obey: *no*, *impar Ratio*, saith *Seneca* again, man's *Reason* is too weak for his *Passions*, which rule that *Soul* whom they should have served.

Τὸ τοιοῦτον  
ὁ ἀνθρώπος, ὁ  
κατὰ φύσιν ἀδύνατον  
ἀνταρῶν  
ἐξ ἑαυτοῦ  
παρὰ τὴν  
ἡμετέραν τὴν  
καρδίαν. Greg. Nyssen.  
de Virginit. c. 12.  
Πολλὰ μὲν ἐν  
τῇ ψυχῇ ἔχουσιν  
ἀνταρῶν τῇ  
καρδίᾳ. Basil.  
Seleuc. orat. 35.

And methinks, if our *Affections*, instead of being *loyal Subjects*, are thus like to *invade* and *usurp* our *Reason's throne*; if our *Passions*, which were designed by *God* to be the *servants* of our *Understandings*, are like to become domineering *Lords* and *Tyrants*; if these *blind* and *boisterous Rebels* endeavour to *seize* the captive *Soul*, and then use it even at pleasure; methinks we are concerned, and that in time, to *guard* and *watch* them.

I remember that expression of the *Psalmist*, quoted by St. *Paul*, *Stand in awe, and sin not.* (Plal. 4. 4.) St. *Hierom* translates it, *Iraſcimini*, and the *LXX* thus, ὀργίζεσθε, *Be angry, and sin not.* This Text doth

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not command our anger, as a *Duty*, but doth rather suppose it, as a natural and lawfull *Passion*. *Si irascimini*; so *Mute*: *Si contingat irasci*; so *Esstare*: If this *Passion* chance to move and stir. What then? *Cavete*, beware, set a watch, lest perhaps it exceed its bounds, and so become a *sin*. The same course must be taken with other *Passions* too. It's true, what *Seneca* saith of our best Endeavours, *non tollunt, sed temperant*: we cannot destroy these *Affections* and quite root them out; but yet we are concerned to moderate, subdue and rule them; and in order to that, we must be sure to guard and watch them. But why all this? upon what score is it that man stands thus obliged to watch over Himself, his Eye, his Tongue, his Hand, but above all his *Heart* and *Spirit*? I answer,

First, The *Soul* of man doth sufficiently need the strictest *Watch* and the strongest *Guard* that can be thought on: and that for these Reasons.

1. The *Soul* of man hath many *Enemies* abroad, round about, and very near it too.

O si paulo diligentius considerare velimus quanta pericula, quanta mala nobis imminet, & Animabus nostris insidiantur! Bayms in Prov. 4. 23.

This is one great Consideration that doth ordinarily quicken men to watch: *Hannibal ad portas*; if an *enemy* be at the Gate, if *Thieves* and *Robbers* beset the house, 'tis no time then to snort and sleep. This argument is not mine, but St. Peter's; *Be sober, be vigilant*: but what needs that? because your adversary the Devil, as a roaring lion, walks, &c. (1 Pet. 5.8.) The Devil walks his rounds, and shall man lie secure? the Devil himself doth roar, and is not man concerned to look about him? 'Tis observable that the Devil is styled a *Lion*, a beast nullius in somni,

*ſomni*, ſaith *Cælius Rhodiginus*, one that ſleeps but little : and if the Devil himſelf doth watch, how dares the Sinner ſlumber ?

But beſides the Devil and his numerous legions, the World hath in it great ſtore of Enemies too : its Pleaſures, its Profits, its Honours, its Sons of Belial, what are all theſe but ſo many Traps and Gins to catch and ruine Souls ? Hoſtes ſacrilegi, animi mei fures ; ſo Socrates rightly called them.

And yet there is one Enemy more, that's nearer ſtill ; I mean our own *Fleſh* with its numerous train of Luſts. And certainly this Enemy doth approach ſomewhat near indeed. As St. John is ſtyled by the Greek Father φίλος ἐμπόδιος, *Chriſt's boſom friend* : ſo may our *Fleſh* be ſtyled ἐχθρὸς ἐμπόδιος, *man's boſom foe*. Hence the Apoſtle thus exhorts us, *Abſtain from fleſhly luſts* : why ? *ἡμαῖς ἐναντίον* they war againſt the Soul. (1 Pet. 2. 11.) And methinks, if the Soul of man be thus oppoſed by the *Fleſh*, beſieged by the *World*, aſſaulted by the Devil ; if it be ſurrounded with Enemies, that are ſtrong, cruel, malicious, and ſtrange-ly politick ; it muſt needs want the ſtricteſt Watch and the ſtrongeſt Guards that can be thought on.

2. The Soul of man is but *infirm, impotent* and weak. Indeed Nazianzene tells us that a religious Soul is ψυχὴ σερβή, a *ſtrong Soul* ; τειχὸς χαλκῶν, like a wall of braſs : and St. Paul ſaith *Abraham was ſtrong in faith*. (Rom. 4. 20.) Perhaps there may be ſuch a *ſpiritual ſampſon* here and there, whom theſe curſed *Philiftines* cannot eaſily conquer : but, alas ! what's this to the *generality* of *Chriſtians* ? Tell me, Sirs, are we indeed grown ſuch *Giants* in *Grace* that we need no guard ? are we grown ſuch *ſtrong men* in *Chriſt* that we need not fear to be ſurprized by the

Κακὸν πᾶν  
ἀνθρώπου τῆς  
ψυχῆς. ὃ δὲ  
ἀρετῇ λόγον  
ὑπὸν ἐπείγει.  
Baſil. Magn.  
de Anima  
concione 23.  
in Append.

the *Flesh*, *World*, or *Devil*? Sure I am, the *Devil* was too hard for *Judas*, though an *Aposile*; the *World* was too hard for *Demas*, though a great *Professor*; and the *Flesh* was too hard for *David*, though an *eminent Saint*; nay, a poor *Maid-servant* was too hard for *him* who is styled by *St. Chrysostom* ὁ κορυφαῖος τῶν Ἀποστόλων, the prime and chief of all the *Apostles*.

And methinks, if *such* a man as *Peter*, that professed *Champion* of his dear *Lord* and *ours*, was thus miserably foiled by a pitiful *wench*; we should not grow *secure*, as if we were strong enough to deal with the *Anakims* of our *Flesh*, the *Zamzummins* of the *World*, and the *Devil* himself, that greater and worse *Goliath*. The truth is, we are generally such *babes* in *Christ*, such *weaklings* in *Faith*, such *pulings* and *dwarfs* in *Grace*, that we may too justly complain in the words of *Baynus*, *Quàm facile vincimur? quàm nullo negotio huc illuc impellimur?* How easily is the heart of man conquered? how quickly is it taken? There's scarce a *Temptation* that's strong, but is prevalent too; there's scarce a *Lust* that stirs, but beats us.

See how sadly *St. Paul* complains of this; *I marvel that ye are so soon removed, to be overthrown, and that so quickly too.* (*Gal. 1.6.*) Surely 'tis but a slender *Garrison* that holds not out one day; 'tis a weak *Fort* that holds not out one hour. Such a *Fort* is the *Heart* of man; no sooner doth the *Devil* demand a surrender, but it sometimes yields in a moment. But what's the reason? The *Prophet* tells us, *The whole heart is faint*: (*Esa. 1.5.*) and if so, where our royal *Fort* is weak, there our *Guard* should be the stronger. Thus *Cartwright*, *Diurnas & nocturnas excubias hic collocemus*; since man's *Soul* is thus *infirm* and *impotent*,

tent, and yet must expect the *strongest assaults* imaginable, we must *watch by day*, we must *watch by night*: nay more, *Quaterniones augeamus*, we are concerned to *double and treble* those *Guards* which we set upon it.

3. The *Soul* of man is *false* and *treacherous*. Thus *Nazianzene*, *Δολος ψυχῆς ἔσται*, the *Soul* of man is *perfidious* and *faithless*, and so must rather be *watched* then *trusted*. 'Tis thus in the world; if a *Servant*, or *Souldier* be but once *suspected* to be *false*, he will be constantly *eyed*, and *closely observed* so much the more.

And thus must the *Soul* of man be dealt with; there's too much reason for it. Thus the *Prophet*, *The heart is deceitfull*: (Jer. 17. 9.) *aptum ad fallendum*, saith *Clarins*; 'tis *apt* to *cheat* us. There's nothing so *treacherous* as this; so much doth the *Text* assure us. *The heart is deceitfull*: but how? and in what measure? *כסף*, *above all things*. 'Tis worse then *Laban*. *Your father hath deceived me ten times*, saith *Jacob*: (Gen. 31. 7.) but, alas! our *hearts* deceive us more then *ten times ten*: they *promise* fair, but *fail*; they *make covenants*, but *basely break* them; they *vow allegiance* to *Heaven*, and yet prove *Traitours*; they pretend to *succour* us against our enemies, and yet how do they *betray* us into their hands? and if so, *O quàm dolosum est cor hominis*! saith one, *O how perfidious* and *treacherous* are these *Hearts* of ours! Man doth little dream what *strange fallacies* and *tricks* are in them. *Is thy servant a dog, that he should doe this great thing?* (2 Reg. 8. 13.) Poor *Hazael*! he took himself to be a *man*, but really proved that very *dog* which he thus *disowned* and *scorned*. And methinks, if the

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Heart

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*Heart of man be so false and traitorous, if it hath already betrayed and cheated us over and over, we should never trust it more without the strictest Watch and strongest Guard.*

Secondly, The *Soul* of man, as it greatly needs, so doth it highly deserve the strictest Watch and strongest Guard that can be thought on. See why in 2 Particulars.

1. The *Soul* of man is the *main* and *chiefest Interest* which *Christ* hath in all the world. 'Tis not to be disputed but we stand obliged to tender the *Concerns* of our Blessed *Saviour*, who hath already shewed such a tender respect to *us* and *ours*. One would think that mere *Ingenuity*, *Gratitude* and the *Gentleness* of a *Christian Spirit* should engage us, to our very utmost power, to secure all the *Interests* of that Holy *Jesús*, who hath already been at so much *cost* and *pains* to secure all that which we call *ours*.

If it be demanded what *Concerns Christ* hath in the world that are in *danger*, and need securing; I answer, Whatever *Interest Christ* hath throughout the world, there's nothing so exposed to *hazard*, there is nothing that he doth so *entirely love* and so *highly prize*, as the *Soul* of man. This is the thing which he doth particularly *challenge* and *claim* to be his. Behold, *all souls are mine*. (Ezek. 18. 4.) They are *his* by *Donation*, by *Covenant*, by *Conquest*, yea and by *Purchase* too. Thus the *Apostle*, *Ye were bought with a price*. (1 Cor. 6. 20.) The *Soul* of man is the *Fruit* of *Christ's Sufferings*, 'tis the *Travail* of his *soul*, 'tis the *Reward* of his *obedience*, 'tis the *Purchase* of his *tears*, his *groans*, his *sweat*, his *agony*, his *Cross*, yea and his *blood* too.

And methinks, since our Blessed *Saviour* hath  
payd



pay'd such a vast price for the Soul of man, we should not easily see it *lost*: since *this* is the thing which *Christ* makes his *grand concern*, and yet we find it in the *midst* of *enemies*, we should not think much to *watch* and *guard* it. I am confident there is not a man amongst us so *ill-natured*, but he would gladly secure the Interest of his *Friend*. I read that *Abraham*, with no greater army then his own house could raise him, adventured to encounter four Kings to *rescue Lot*, that was his *Nephew*. Tell me, Sirs, who amongst you would not *save* an ordinary *neighbour's* *beast* from drowning? nay more, who amongst you would not gladly be instrumental to *save* your very *enemie's* *house* from being robbed or burnt to ashes?

And certainly, if we have this respect for an *Enemy*, we should have much more for our *dearest Friends*: if we are thus tender of an *ordinary Neighbour*, how much more tender should we be of that *Blessed Jesus*, who *deserves* it better? Remember, the Soul of man is the *great interest* of *him* that *loves* you; 'tis that which he counts his *Treasure*, 'tis that which he calleth his *Jewel*, 'tis that which he owns for his *spouse*, 'tis that which he esteems as one of his *Members*: and if so, if the *Treasure* of *Heaven* doth lie in *danger*, if the *Jewels* of *God* are like to be *lost*, if the *Spouse* of *Christ* is like to be *ravished*, if the *Members* of his *body* are like to be *rent* and *torn* in pieces, or, which is all one, if the *Soul* of *man* be like to *miscarry*; we are obliged to be at least so *kind* to our *Blessed Saviour* as to *watch* and *guard* that *Soul*, which is the *Purchase* of his *blood*, and the *only* thing on this side *Heaven* which he *dearly loves*.

2. The *Soul* of man is in itself a thing of  
 "Ὅσον δια- far greater value than any thing else man hath be-  
 φέρει ὑπερὸς πάν-  
 τ' ἄλλου, καὶ τὰ ἐν  
 ὑμῶν οὐκ ἐστὶν  
 γὰρ, ποσὸν πλεονέκτημα ἔχει. Basil. Magn. de Abdicat. rerum.  
 Καὶ ἡ ψυχὴ βασιλεὺς τῆς οἰκουμένης ἡς, ὅχι διότι τε ἔσται τὰ τῆς οἰκουμένης πάντα  
 καὶ βαλὼν μὴ αὐτὴς τῆς οἰκουμένης αὐτῆς ψυχὴν ἀρξέσθαι μὴ. Chrys. in Matt. 16. 26.

Experience tells us, that the more *considerable* things are, the more *carefully* are they *looked to*. The poor *Fisherman* is not so solicitous to provide a *Convoy* for his *little Boat*, as the *wealthy Merchant* is for his *Ships* that are *richly laden*. The *Beggar*, that hath nothing on his *cupboard* but an *earthen dish*, nothing in his *wardrobe* but *rags*, nothing in his *yard* but a *few sticks* and *straws*, what cares he for *Watch* and *ward*? but as for the *moneyed Citizen*, the *Banker*, the *Jeweller*, the man that deals in things of *value*, his *doors* and *windows* must be *secured*; his *locks*, *bolts* and *bars* must be *strong*; nor is this enough without a *considerable Watch* in the *streets* too.

And, surely, if things of *this nature* deserve all this care, the *Soul* of man doth so much more. For, tell me, *what* is there to be named that's *worth* so much as *Souls*? Alas! *Gold* and *Silver* are but so much *dirt*; *Pearls*, *Diamonds* and *Rubies* are but so much *rubbish*. What if I tell you that those very *Pearls*, which the world counts pretious, are little better than the *wens*, the *excrescencies*, nay the *scabs* of a poor *fish*? and if so, what *pittifull* things are these compared with *Souls*?

What the *Soul* of man is *Macarius* tells us, καὶ οὕτως  
 οὕτως ὁμοίωμα ἡ πηλὴ καὶ σαυμάσιον, a creature that's *wonderfull*, *high* and  
 ψυχῆ. Greg. noble: 'tis ἰσχυρὸς Θεῷ, saith *Nazianzene*, 'tis somewhat  
 ὁρμή. de Ani-  
 ma & Resurrect. *near*, somewhat of *kin* to *God*. Pluris valet quam  
 celum



*cælum & terra totûsque mundus*, saith another: *Heaven, earth, the whole world* is not of equal value to any one *Soul* that's in it. Tell me then, shall we carefully *secure* a little contemptible *dirt*, and yet *expose* our choicer *Treasure*? shall we set a *guard* upon an *handfull* of *earth*, and yet *hazard* our richest *Jewel*? 'Tis not thus in cases of *common* danger. If an *House* be *fired*, whatever becomes of *lumber*, the *best* *furniture* shall be *secured*: if an *Enemy* invade a *Kingdom*, every man will send his *Treasure* into that *Garrison* that's *best* *fortified* & most *strongly* *manned*. That's our case. There is an *enemy* that will *invade* us; and our *main* *Concern* is an *immortal* *Soul*. If we lose any *other* thing whatever, 'tis not considerable; if we lose our *Estates*, our *Reputation*, nay, our very *Lives*, 'tis no great matter: but if our *Soul* be lost, whatever else be *kept*, we are *undone* for ever: if we lose our *Souls*, we lose our *share* in *glory*, we lose a *Crown*, we lose the *society* of *Saints* and *Angels*, we lose the *enjoyment* of *Christ*, and the *Vision* of *God*; and if so, where is our *Guard*? where's our *Watch*?

Thirdly, 'Tis very *uncertain* when our great *Lord* will come to *Judgement*. Thus the very *Judge* himself hath told us, *Of that day and hour no man knoweth, no not the Angels, neither the Son, but the Father.* (Mark 13. 32.) That there will be such a day, 'tis sure enough. Thus the *Evangelist*, the *Son of man* cometh, (Matt. 24. 44.) ἔρχεται, he is coming: the expression sounds as if he were already *set out* and upon his way; and how *near* he may be, no man can tell.

And methinks the *uncertainty* of this great Day should make us *watch*. 'Tis our *saviour's* own *Ar-*

Ψυχὴν ἢ χρυσὸν  
αὐτῶν ἑστίον, ἢ  
ἄλλο τι χρυσίου  
ἢ ἀργύρου, καὶ οὐκ ἔστι  
τὸ πικρὸν δια-  
κρίνειν διὰ τὴν  
ἀποδομὴν τοῦ σώματος  
καὶ τῆς ψυχῆς, ἀποδομῶν  
τοῦ σώματος καὶ τῆς  
ψυχῆς, ὡς λέγει  
ὁ Κύριος, ὁ Θεὸς  
Cyril. Hie-  
rosol. de Anima.

## The Gregorian Account,

gument: *Watch*, there's his *counsel*; but what's his *motive*? for ye know not what hour your Lord doth come. (Matt. 24. 42.) Should he come and surprise us in our beds of security, O what would become of us then? 'Tis recorded of a certain Commander, that finding one of his *Centinels* fast asleep, without more ado he ran him through; and for that severity said no more but onely this, *Qualem inveni, talem reliqui*, Asleep I found him, and fast asleep I left him, and that for ever. Yea, that of *Virgil*, which is onely *unhappy* in other cases, is very just in this, *Cæduntur vigiles*—If the man that is obliged and undertakes to watch be found false to his trust, and careless of himself and others, he deserves to die. So 'tis threatned, *The Lord of that servant shall cut him asunder, and appoint him his portion with hypocrites*. (Matt. 24. 50, 51.) If this once prove a man's case, we may say to him as *Tiberius* once did to a prodigal spend-thrift that had wasted a fair Estate, and at last complained of his present wants and former follies; *Serò expectatus es*; Sir, saith he, you are awake too late.

Let us remember that expression of *Pliny*, *Vita vigilia est*; to be awake is to be alive. There's much of truth in that of *Plato*, ὁ καθεύδων ὡς ἐν μνήμῃ τῇ μὴ ζῶντι. A man that is fast asleep differs but very little from that man that is dead. And certain it is, if we desire to live with God, we must not sleep in sin: if we desire to live for ever in another world, we must for ever be awake in this. 'Tis a concerning expression that of St. Paul, *Awake thou that sleepest, and arise from the dead*. (Eph. 5. 14.) καθεύδων ὡς νεκρὸς ὁ ἐν αἰματίαις, saith St. Chrysostom: The man that lives in a course of sin is one that's fast asleep, yea

yea and *dead* too; *dead* at *present*, and, if he *wake* not the sooner, like to continue *dead* for *ever*. For when once our *Lord* shall come, if he find us *rocked* and *lulled* asleep in *sin*, what the event will be *St. Austine* tells us, *Dormitando casurus es*, such a *spiritual slumber* and *lethargy* will even quite *undo* us; it will onely prepare our *Bodies* for a *grave*, and render our *Souls* fit for nothing else but *Hell*. But, on the other hand, if we will but once *awake*, if we will but *up* and be *doing*, if our *Lord* shall find us at our *work*, upon our *Guard* and our *Watch*; what then? *Blessed is that servant whom his Lord when he cometh shall find so doing.* But,

Fourthly, There is yet one *Argument* more that I must press upon *myself* and *you* who are my *Namesakes* too, and that's this; We are obliged to *watch* by that very *Name* which we bear: I do not mean onely our general *Christian Name*, but our particular *Surname* too.

I remember that person who hath written the *Life* of our incomparable Bishop *Jewel* observes out of *St. Chrysostom*, that there lieth a great *Treasury* in *Names*, and that the excellent *worth* of several persons hath been conspicuous in them; as, the *Heavenly gifts* of *Theodosius*, the *Divine* spirit of *Ambrose*, the *sweet vein* of *Lactantius*, the *shining style* of *Fulgentius*, the *golden mouth* of *Chrysostom*, &c.

And certainly, *Names* of excellence are *bestowed* but *ill* where they are not *answered well*. To bear a good name is matter of *credit*; but to live contrary to it, 'tis matter of *shame*. 'Tis but a sad expression, *Thou hast a name to live, and art dead.* (*Apoc. 3. 1.*) Alas! what's the *name* without the *thing*? what's  
a name.

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a *name* to be *rich*, if a man be really *poor* ? what's a *name* to be *saved*, and yet be *damm'd* ? So here, What's the *name* of a *Watchman*, if we are found *fast asleep* ?

Historians tell us, that *Alexander the Great*, that man of *Courage*, had a souldier in his Army that was of his own name, but a pittifull *Coward* : whereupon *Alexander* thus took him up ; *Either quit thy baseness, or quit thy name*. So say I to you, *Either be what your present names import, or else get new ones*.

I can tell you, the great *God* answers his *Name*. *O Lord, how excellent is thy Name !* ( *Psal.* 8. 1. ) But are his *Works* so too ? yea, the *Lord* hath done *excellent things*. ( *Esa.* 12. 5. ) As is his *Name*, so are his *Works*, and so is *He* ; *Thou art more glorious and excellent, &c.* ( *Psal.* 76. 4. ) Yea, *God* answers this and all his other *names* to the very full ; nay, *God* is infinitely better then any *name* doth speak him : and if so, let not us be worse.

Again, *Christ* answers his great *Name* too : *Thou shalt call his name Jesus*, ( *Matt.* 1. 21. ) that is, *Saviour*, saith the *Angel*. But will *Christ* make good this *Name* ? Yea, *he shall save* ; he shall *doe* what his *name* imports.

Yet farther ; I find there is not an *Angel* in Heaven but answers his *Name* too. *Dionysus* tells us that *Thrones* is a name of *Height*, *Cherubim* a name of *Knowledge*, *Seraphim* a name of *Ardency*, *Dominations* a name of *Power* ; and in general, *πῶς ἐπαιὶν τοῦ ἐπουρανίου*, the *names* of the whole *Hierarchy* of Heaven are *ἐξων δυνάμει ἐπαίνοισι*, declarations of those choice *Endowments* that are certainly found in the *persons* of those *Angels* to whom they belong.

Thus

*Dionys. Areop.  
de. Cœlesti  
Hief. c. 7.*

Thus do *God, Christ* and *Angels* answer their Names; and why should not *we* answer *ours*? My Text requires it: Γρηγόριον. What's that? why onely this, Act the part of him who is a real *Gregory*, a *Watchman* indeed.

I could mention several *Namesakes* of ours that were no *sleepers*. *Gregory* Bishop of *Neocæsarea* is styled by *Eusebius* τῶν καὶ ἡμῶν ἐποσώπων διακόντος, of all the Bishops of that Age the most famous: μαθητὴς Εὐ-  
αγγελίου, a Disciple of the Gospel; so *Nyssene*: λαμπτήρ φαιάντης, a glorious Light; so Great St. *Basil*: *vir Apostolicorum signorum atque Virtutum*, a man somewhat like the Apostles in doing Miracles; so St. *Hierom*. Inſomuch that he is recommended to all posterity by this known Title, Γρηγόριος ὁ θαυματουργός, *Gregory* the great *Worker of Wonders*.

*Euseb. Hist. Eccl. l. 6. cap. 30.*  
*Nyssen. in vita Greg. Thaumatur.*  
*Basil. Magn. in l. de Spiritu Sancto c. 29.*  
*Hieron. in Ep. 184.*

I could tell you of *Gregory Nyssene* too, a man styled Ἀρετῆς ὑπόδειγμα, a great *Example* of *Vertue*, ἀνδρῶν κόσμιος, the *Ornament* of *Mankind*; nay more, πᾶσι *Ἀγγελικῆς ἀξιώμενος*, a man ranked with *Angels*: concerning whom *Nazianzene* writes thus, as indeed became the Son of such a Father;

*Gregor. Nazianz. in Orat. 19.*

Ἦν μοι πατήρ καλὸς τε καὶ γὰρ δὲ σφόδρα,  
Γηραιός, ἀπλὴς τὸν τέχπον, σάβμν βίη,  
Πατείαςχος ὄντως, Ἄσφαίς πρὸς δούλους,  
Ὡν, ὁ δολῶν, ἀρίστου, &c.

*Gregor. Nazianz. in Carm. iamb.*

And as for this *Nazianzene* himself, as he justly commends his Father, so do others as deservedly commend him too. ἐν πᾶσι τέλειος, faith one; This *Gregory* was a man every way accomplished: ὁ πᾶσι Θεολογίας ἱππικὸς, He was surnamed *Gregory* the great *Theologue* or *Divine* of those Times. So reverend and pious was he, that the good Emperour *Theodo-*

*Gregorius Presbyter in vita Nazianzeni.*

*sons* did ~~not~~ <sup>make</sup> ~~him~~ <sup>honour</sup> him even as if he had been his *father*.

Symson's  
Church-history.

I might yet name one *Gregory* more in the *Latine* Church too, the first and the best Bishop of *Rome* that ever bore that Name, and was styled *Gregorius Magnus*, *Gregory the Great*; a man of the choicest *Piety*, and withall so *Humble*, that he opposed that proud Title of *Universal Bishop*, which *Boniface* the Third procured, and the *Pope* still retains. So far from this Ambition was this *Namesake* of ours, that he was the very first *Roman Bishop* that ever styled himself *servus servorum Dei*, the *Servant* of the *servants* of God.

And now since we bear the same Name with these Holy men, let us lead the same *Lives*, and manifest the same *Graces* too. Though we cannot be *Bishops*, yet we *may* and *must* be *Saints*, as well as *they*: though we cannot be as *Learned*, yet let us be as *Holy*: though we have not the same *Knowledge* in our Heads, yet let us have the same *Eyes*, that so we may prove *Vigilantii*, *Watchmen*, that is, *Gregories* indeed. Let's watch against our *Lusts*, to *subdue* and *kill* them: let's watch over our *Hearts* and *Lives*, to *reform* and *mend* them. Let not the world have occasion, through any of us, to report the *Vices* of some *Gregories*, since it finds cause to admire the *Graces* and *Vertues* of others.

Let's but remember that our very Name doth import and promise *Vigilance*. Let's remember also that there is in our *Coat of Arms* a *Lion*, who is not onely, the most *generous*, but the most *watchfull* Creature; and this *Lion* not *Dormant*, not *Conchant*, but *Passant* and upon his *Legs* too. And methinks, since we bear the *Lion*, that Embleme of *Nobility* and *Vigilance*,



*gillance*, in our *Arms*, it would be dishonourable for us to entertain any ignoble *Dormouse*, any *dull*, *sottish* and *lethargicall* Humour in our *Bosomes*. What a discredit would it be to our *whole Race* and *Family*, should any person who bears the *Name* of a *Gregory* be found a mere *Endymion*, a *sluggish Drone*, a *sleepy Sot*?

No; let's *up* and be *doing*: let's be *active* for the *Honour* of our *God* and our *selves*: let's live to the *Credit* of our *Religion* and our *Name*: let not so much as one *Hildebrand* be found amongst us: let us *hate Vice*, and *embrace Vertue*; that what was once said of *Nazianzene*, that Great *Namesake* of ours, may be said of us too, Οὗτος καλὸν παῖδος ἡρώους ὁ Γρηγόριος. This *Gregory* was a *real lover* of every *man* and every *thing* that is *good*. Yea, here's an *Example* fit for our *Imitation* indeed: and if we will but tread in the steps of such *pious* and *holy* persons, we shall *recover* the decayed *Reputation* of our *Church*; we shall *maintain* the *Credit* of our *Families* and the just *Honour* of our *Name*; we shall approve ourselves *God's Watchmen* now, and be crowned his *Saints* hereafter. Let us so order the *whole Course* of our *Conversation* with that *signall Piety* towards our *God*, that *ready Obedience* towards our *Governours*, that *exemplary Charity* towards our *Neighbours*, and that *strict Sobriety* towards *ourselves*; that as we are this day met together in the *Church*, to *serve* and *worship* our *Holy God*, so we may one day meet again in *Heaven*, to *enjoy him*, his *Angels*, his *Saints*, and *ourselves*, his faithfull *Gregories*, for ever and ever.